

66. That which from the union of the senses with their objects at first is as nectar, but in the end is like venom, that pleasure is accounted Rajasic.—(xviii. 38.)

67. That pleasure which both at first and afterwards is delusive of the self, arising from sleep, indolence and heedlessness, that is declared Tamasic.—(xviii. 39.)

68. If Sattva prevaieth when the embodied goeth to dissolution, then he goeth forth to the spotless worlds of the great Sages.—(xiv. 14.)

69. Having gone to dissolution in Rajas, he is born among those attached to action ; if dissolved in Tamas, he is born in the wombs of the senseless,—(xiv. 15.)